

THE
KINGS
REQUEST:
OR,
DAVID'S DESIRE.

A Sermon preached at the last ge-
nerall *Fast* holden at *Yorke*, the
21. of *Aprill* last.

By PHINEES HODSON Doctour of
Divinity, and Chancellour of the Metropo-
liticall Church of *S^t. Peter-Yorke*.



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KING'S

REVENUE

STAMP



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PSAL. 27. 4.

One thing haue I desired of the Lord,
which I will require, euen that I
may dwell in the house of the Lord
all the dayes of my life, to behold the
beauty of the Lord, and to visit his
Temple.



IN this Psalme you haue the
Prophet keeping an Audit,
and taking a reckoning of the
treasures of his heart: the re-
ceipts were many and great, *Mat. 12.35.*
which like so many Riuers
from that great Ocean of
Gods mercy, made glad his
heart, that was a man after Gods heart, *1 Sam. 13. 14.*
For the receipts you shall finde them acknow-
ledged in all his accounts. To seeke no further; an
infinite treasure, greater then *Solomons*, is mentio-
ned in the first verse of this Psalme, the Lord is his
light,

light, his strength, his saluation. My text disburseth that treasure in thankfull deuotion. *One thing &c.* And we haue reason to take our rise hence, to begin at thanks: for we haue receiued much. And to receiue much, and restore nothing, is a shame. It's a shame not to giue, where there's cause; a double shame not to restore; and shame seldome goes alone, but is accompanied either with sorrow, or paine, or both, at least attended. There being no burthen that loades more then a benefit; and burthens if they bee heauy, are both sorrowfull and painfull.

Indeed aske a naturall man, what is the greatest burthen, and he will tell you sorrow. Aske a spirituall man, and he will say Sinne. Sorrow loades man; But Sinne loades man and God himselſe, yea and tyers him too. Thou hast made me to serue with thy sinnes, (a meane office to put God to) and wearied me with thy transgressions, *Is. 43. 24.*

But aske the morall man, what is the greatest burthen, and he will tell you a benefit. The Prophet *David* had experience of all these. He complains of his sonne, and great was his sorrow, that he that came out of his owne bowels sought his life. But he roares for his sinne.

And when these tempests were ouerblowne, he was not quiet in the calme, but was after a serious meditation put to his, *Quid retribuam, what shall I giue vnto the Lord for all the benefits that hee hath done vnto me.* And this in effect is his labour now, there he consulted, *Quid retribuam;* here hee resolved: *One thing haue I desired, &c.* For in the
three

three first verses before my Text, hee made a discovery of Gods mercy and bounty. In my Text hee vowes his seruice, as the tribute of his dutie. For though it be *Vnum petij*, he went not onely to pray, but to offer sacrifices of ioy, and to sing and praise the Lord, verse 6.

For thankfulness is *Debitum morale*, and the Ciuilians say *Naturaliter obligamur à dante*. So that, as it is a heauy thing to beare, either in body or conscience, so are not they released that are released. The very act of deliuey drawing on a third burthen how to be thankfull, which vnlesse we take vp, a worse than either of the other will happen vnto vs. Therefore in the nine lepers that returned not to giue thanks, to take vp this burthen, *Luc. 17. Vltus ingratitudinis*, was (said one) more loathsome then they leprosie the had? for they were *Mundicose*, but not *Corde*. Christ had giuen them faire skins, but they had made themselves foule hearts.

But a good man is euer thankfull. If *Elisha* haue house-roume with the Shunamite, before hee take his leaue, *What shall we do for thee 2 K. 4. 13.* And if *Jonathan* be dead, *David* will enquire for some of *Sauls* kindred to gratifie them for his friend *Ionathans* sake, *2 Sam. 9. 3.* yea vnthankfull *Absalom* will condemne ingrate *Hushai*, though himselfe gaine by it, is this thy kindnesse to thy friend? *2 Sam. 16. 17.* yea the Deuill himselfe damnes it, *Iob. 1. 9.* and conuinc him not thank that comes to one that supports him. Doth *Iob* serue God for nothing? And as the thing is odious, for, *In hac contumelia omnis contumelia*; so is the name: he is a *Nabal*, a foole,

1 Sam. 25. 25. a title in these times more contemptible than a knave, when the world is more ashamed of infirmities, then crimes, and it is greater reproach to be esteemed shallow then wicked. And as both the thing, and the name is odious, so it is vnprofitable. For as it's true; He that smoothers one injury, drawes on a second; So he that vnthankfully smoothers a benefit, loseth a second. And againe, as he that quits one wrong, prevents many; So he that quits a benefit, inuites many. For, *Nunquam cessabit decursus gratiarum à Deo, nisi prius cesset recursus gratiarum ab homine*, The showres of Gods graces will neuer leaue falling vpon vs, so long as wee send back but the fruit of thankfullnesse to him.

Eighty eight
and powder
treason.

Then before we aske new blessings, let vs bee thankfull for the old; we haue within many of our memories, beene deliuered both from destruction by water, and fire. Some of vs, euen of late, from famine, and many of vs from the pestilence. Wee of this Citie so. preserved from it, as it hath not beene suffered in that common calamity, to come neare our dwellings. And now Lord make vs thankfull, and in mercy, not in wrath, preserve vs from the sword. It were a secret, worth our discouery, what's the motiue to Gods patience towards vs, that all our neighbour countreyes should bee in blood, and worse, and the sword of the deuourer should not be able to touch vs. I say in blood, and worse. For God hath a plague, both on this side, and beyond death, worse than death. On this side captiuitie, and idolatry. Beyond it; That fearefull and eternall separation of our bodies and soule from
God

God. From both which good Lord deliuer vs.

And that he may deliuer vs, let vs pray that hee would send such a gracious raine vpon his inheritance as may refresh it, and open it so in thankfulness towards him as it may expect the later raine, and not be deceiued. These showres they were that made the Prophet *Dauid's* heart so fruitfull. In the three first verses of this Psalm they fall vpon him. In my Text the fruit of those showres returne to God.

In the first God is gracious vnto *Dauid*. In my Text *Dauid* is thankfull vnto God.

The parts are three and those three are in a manner one. For God, *Dauid*, and the Temple, make vp euery part. And these three make vp the three parts.

For first you haue *Dauid* praying for one thing.

There's God, *Dauid* and the Temple. For that one thing in the second place is the Temple of the Lord, where he desires of God hee may euer dwell. There againe is God, *Dauid*, and the Temple. And thirdly, the end of his desire to dwell there: to behold the beauty of the Lord, and to visite his Temple. There againe is God, *Dauid*, and the Temple.

So the parts are three, and these are one, and one hath all. But in euery of these, one is most eminent; in the first *Dauid*, in the second the Temple, in the third God.

First *Dauid* in his humble maiestie; A petitioner, and therein humble. But importunate, and therein he weares a badge of maiestie.

In the second the Temple (indeed the Taberna-

cle) in her glory, the Lords house ; for a house can haue no greater honour then to be *domus Dei*.

In the third you haue God discover'd in his sweetest forme. The beauty of the Lord, which made *Dauid's* heart and his tongue run vpon that place where he beheld such beauty.

Of these the first is for the second, and both are for the last. He prayes in the first part, and the end of his prayer in the second place, is, that hee may dwell in Gods house. And he prayes to dwell there in the third place, that he may behold his beauty.

In the first he is a suitor to God. His suit makes way that he may besoiourner with God. He sues to sojourne and that not for a time, but all the dayes of his life, that hee may see his beauty. For that was the Architectonicon to all his desires and endeouours.

Hee prayes to God, and will haue no nay ; for that he desires, he will require. Secondly if he may be heard, he would dwell in a place, from whence he would neuer remooue; all the dayes of his life. And no maruell if importunate in his suit, no maruell if pleased with his seat, that had such a prospect, such a spectacle, as the beauty of the Lord.

This appeares. He that sets vp his rest on Gods seruice, shall finde and see that shall euer delight him. But hee must be desirous and diligent too, whom God admits to behold his beauty. He that so loues God, as he makes him his *Amor*, his darling, will be diligent : for nothing works diligence so much as loue : hence is *Dilectio* one of lones names. And he that is diligent shall surely speed.

Let

Let but *Mary* be so diligent as to rise early, and come first to the Sepulchre and she shall first see *Iesus*, *Mark. 16.*

And this *Vt Videam* is the Center of my Text, wherein all the lines of the circumstances meet, his *Petij*, his *Requiram*. For this he prayed, for this he importuned. This was his *Vnum* that so seriously sent him to God, for this he would bee in Gods house, not onely repaire thither, but dwell there, and that not for a time, but all the dayes of his life, all was to this end *Vt Videam*.

Now to the parts wherein *David* the King appeares with his *Petij*. To desire and pray is ordinary with Gods Saints, but to tell of it is not so. Here he tels what he had done, and what hee will do. He had prayed; this is worth the enquiry, why he tels vs what he had done. He had no doubt found extraordinary comfort by it, and could not conceale it.

For when persecuted by *Sayl*, he had many enemies and few friends; suffered much, and in reason could see no end of his sorrow; by his prayers he seeks to support and sustaine himselfe, in that his desolate condition. Nor was he frustrated of his hope, God speaks peace vnto him; and thence he cheeres himselfe in his God, from whom he receiued assurance, that in his owne time, he would make good that honour which he begun in him.

Hence in the midst of all dangers, he not onely escapes, not onely seares nor, but with confidence triumphs over his enemies. The Lord is my light, and my saluation, whom then shall I feare: their
rage

rage and fury was so farre from ouerthrowing him that they were not able to shake him. A house may shake and yet stand many a day. But all their forces cannot make him affraid. And to manifest his courage, he doubles his challenge, *Quem timebo, à quo trepidabo?*

And yet it seemes there was cause why he should feare. For his enemies came with that confidence against him, that they came rather to the slaughter than to battell, to deuoure than to fight; for they *came to eat vp his flesh*, the second verse of this Psalm: so great was the ods. But the ods was not so great for them at first, as it was against them at last: for *they stumbled and fell* verse 2. But *hee was set vpon a rock* verse 5. and *his head was lifted vp aboue his enemies round about him*, verse 6. They lower for all their power, and aduantage: he higher that seemed a prey vnto their teeth.

But though he haue escaped hitherto, it will not be so still. The pitcher goes often to the Well, but at last comes broken home; what if *Sauls* troopes were disapointed, or defeated; it cannot serue his turne. An army is prepared, nay ready in the field; all waies are laid to intercept him, and if they misse, and he stand out for a time, the warre shall bee continued, which shall neuer end, but with his destruction.

For all this *David* is still where he was. Nor army can daunt him, nor further preparation drive him from his trust, the verse before my Text.

But how came he to this courage? whence got he this assurance? surely euen in the Sanctuary where

where malefactors themselves are freed. And shall not God secure his children that serue him there, that's content wicked men be safe that fly thither?

He had learned and found in the Sanctuary, that the Lord was his light, and his saluation; and because of such comfort he could neuer haue enough, whilst his enemies are in the field, he betakes himselfe to the Church; this was his care, this his endeavour, this his sure, *Vnum petij.*

Others assail'd, fly to worldly succours, they provide armies, and mony, the sinewes of armies, and all great actions. They enter treaties, conclude leagues, strengthen themselves by factions and friends, build Magizins for munition, raise Forts, fortifie Citadels and Castels, take all courses to strengthen themselves, and weaken their aduersaries.

What *David* in this case did this way, I examine not; perhaps he had sometimes more, sometimes lesse of these aduantages. But whatsoeuer else hee did, he slipt not this, to get himselfe either in his person or his desire to Gods house. Other things to him were but the By, this was the Main of his strength: you would think it were all, By and Maine, for it was his *Vnum*. And if it were not all he did, it was all he desired to doe. If he wanted any thing, there he sped. If he got any thing there by his thankfulness, he had it doubled. Therefore would he dwell there to pray too, and praise God all the dayes of his life.

Surely our condition in many respects is not vnlike *Dauids*, for if wee looke vpon the number and strength of our aduersaries, they are many more then

his were, & reason we haue to beleue, that whensoever they attempt an inuasion, they will in confidence of their forces come to eat vs vp rather than to fight. The Pope, the Emperor, the King of *Spaine*, *France* now. And vast *Germany*, that had wont to bee a Bulwark against the Turke, and an out-worke for vs against the approach of the Spaniard. Now in a manner ract or rais'd against vs. And all these are but the heads of many confederacies able to furnish out great and terrible forces : yea I would to God we had not cause to feare (besides that of our finnes) a worme and a moath at home, as dangerous as all these.

Against all which, had we but *Dauids* affection and resolution ; then should we bee confident, that in the time of trouble he would hide vs, in his Tabernacle ; for if we dwell there, he will surely keepe vs safe.

Indeed States-men and Gouvernours, should not so farre tempt God, as to neglect ordinary succours. And his gracious maiesty hath by his Proclamation signified his care that way. But how few doth that charge import. Then whilst they prouide armes, let vs goe to our prayers, whilst they consult, what's fit, let vs cast our selues downe before his footstool, and crave a blessing on their labours, that he would giue them the spirit of wisdom to direct, and the spirit of courage to execute that which shall tend to the glory of God, and the good of this Church and commonwealth.

So shall you, euen all you, though decrepit old men, though weake women, be as the horsemen and Chari-

ets of fire round about: Elisha, 2 K. 6. and thereby shall more be with vs then against vs.

For compute I pray you, the Citie so ancient, so numerous in Parishes and people, at these times of Parliament, sends but two to consult (and I wish you had so consulted of those two as might have prevented that charge and combustion, and faction, which since hath followed) these two represent the desires of the whole Citie, and by their act you are all bound. So are there for this great and famous shire but two Knights, and for the severall Burrough townes two Burgesses.

Take them together, and of ten, perhaps twenty thousand appeares for the rest.

If it should come to blowes, and God knowes how soone that may be, the ods will be lesse, though great still. Of all the men in this Kingdome, not one of a thousand trained. Of those that are trained, all are not brought into the field. Of those that are brought to the field in actions of greatest importance, a number, it may be halfe neuer come to strike stroke. Of so many millions in the Kings Dominions, not many thousands may come to beare the shooke and burthen of the day.

But by our vowes and prayers, all the whole Kingdome may fight at once. So many persons, so many trained, armed men, so many soules, so many souldiers.

Then if we cannot equall our aduersaries in number and strength of souldiers, if we can but get the ods by our prayers, what an advantage shall we haue? when for twenty aduising, we shall haue ma-

ny times twenty thousands praying to prosper their counsels, when for one thousand fighting, we shall haue many thousands of deuout soules like so many seuerall armies, or troupes, at least in seuerall congregations, beseeching, beseeching said I? I said little. Besieging God, *Manu facta*, with their prayers, and offering violence, for why not to God, as to the Kingdome of God, till he yeeld to goe forth with our armies, and to giue vs strength, and victory in the day of battell.

This was it that made King *David* when hee seemed most weake to be most strong. This was it that made him confident against their greatest assaults. And if we, all we, that are neither for the head part, nor for the hand part, that are neither call'd to consult, nor fit to fight, would but seriously consider, how by warring against our own corruptions, & rebellions against God, how by approaching his Temple with our *Petij*, we might make him our friend, we should to our comfort find, that there is no wisdom, nor yet vnderstanding, nor counsell against the Lord, *Pr. 21. 30.*

Nor can I direct you a better course, then King *David* was in, who when his enemies were most furious, with most seruency importun'd God, that being freed from his troubles, he might haue liberty to dwell in the house of the Lord all the dayes of his life: for thereby he was sure to make his peace (you will confesse) with God, and then I say with men. For when a mans wayes please the Lord, hee will make his enemies to beat peace with him, *Pr. 16. 7.* and so hath he by this meanes peace, both with God and men.

David

David the King then appears with his *Petij*, he had reason for it, he found comfort in it, and hence is it that he is not ashamed to confesse it. Many vnder the rod pray, and forget. *David* did it, and to encourage and draw on others tels of it. Indeed it becomes Kings well to be Suiters to God. And then doe they aduance their crownes highest, when they cast them lowest at Gods feet. In old *Rome* the way to Honors Temple, was through the Temple of Vertue, and the morall was good, but it's too generall for christians, the way to honour now is by humilitie, a vertue not knowne amongst the Heathens, the first that admitted her was Religion, and she alone keepes her; this *David* knew, and thereby resolved, that how high soeuer seated, he must not be high minded, but must by the gate of humilitie passe to heauen.

The King then you see is a beggar, nor wants he his tongue, for he doth *petere*, *Vnum petij*. And though a zealous affection, be a continuall prayer, *Qua semper petitur, quod semper optatur*, whereby we alwaies aske that wee alwaies wish and desire to haue. Yet the better to stirre vp his deuotion, and to impound his straying fancies from gadding abroad, and that the reflection of his words might beat vpon his soule, he doth not onely *Optare* with his heart, but he doth *Petere* also with his tongue, a point *Aquinas* obserued, *Omnis oratio debet esse vocalis*, every compleat prayer ought to be vocall. For God the Creator of both, requires the seruice of the body as well as the soule. He is not so far out of loue with Ceremonies as somemen take him to be, for

all their quarrell at putting religion in a ceremony. The tongue and the hand, and the knee, and the eye, and the habit, and the hat, and the outward appearance, will sometimes remooue a curse, and bring a blessing when they want the heart, as is plaine in the story of *Ahab*, 1 *King*. 21.

In a word, neuer man neglected the dutie of prayer, that did not first neglect the ceremonies of that dutie. From this root they grow vp to the highest pitch of impietie. Therefore this man, this King of ceremonies, *Dauid*, that went not to bed to pray there, but when hee was in bed rose vp to performe that dutie; giues this reason of Atheisme, and all impietie, and prophaneesse euen the want of this *Petij*, *Non inuocauerunt deum*, *Psal.* 53. 4. and therefore it follows in this Psalme, the seuenth verse, *Hearken vnto my voyce*, (hee still continues the vse of his tongue) *when I cry*: he desires not to be heard vpon other condition.

Now as the greatest must bee suiters, and the iustest petitioners to God. So in our petitions, as hee likes not a proud peremptory faith, (I am not like other men, you know the Dialect) for *Abraham* must be but dust and ashes, *Gen.* 18. so he dislikes as much distrustfull humility, *Qui timide rogat docet negare*. And this the Prophet knowing, though he be a suiter; yet hee comes with confidence, hee will haue no nay. One thing haue I desired, which I will require; with *Jacob*, though he be lesse then all Gods mercies, *Gen.* 32. yet he resolues not to let him goe before hee blesse him: Haue he would that hee desired, though with *Sampson* he tooke it out of the
Lions

Lions mouth. That he desires, he will require.

And surely this his importunity was a good argument of his familiarity with God, for men vse to be importunate with their friends, and such as they may make most bold with.

And therefore *Abraham*, who onely by name is called Gods friend, *2 Chron. 20.* and *Moses* with whom God talked as with a friend, *Exod. 33.* are obserued to haue beene most importunate with him of all other, the one for the *Sodomites*, pleading, and by degrees drawing him from fifty to ten, *Gen. 18.* the other for the *Israelites*, so pressing God, that he was faine to entreat *Moses* to let him alone, as *Moses* was to entreat God to forgiue them, *Exod. 32.*

And doubtles this was it that made *Dauid* so bold, to require and importune that hee had desired, hee was a friend of Gods too, for what can bee required more of a friend, then to bee a man after his owne heart, and such a friend was *Dauid*: hence it is, that he is not only a friend, but a friend to Gods friends, and an enemy to Gods enemies, for so it is in the verse before my Text. When the wicked, euen my enemies: See you a wicked man: he is *Dauids* enemy, because Gods enemy. See you an enemy to *Dauid*, why then, sure hee is a wicked man, implying that for which he contesteth with God himselfe. *Psalme 13. 9. Doe I not hate them that hate thee.* And then he protesteth, that for which he contested: yea, *I hate them with a perfect hatred, as though they were my enemies.* So that there being such a reciprocall assurance, vpon intercourse, betwixt God and the Prophet, that they are not onely friends, but they
main-

maintaine a league offensive and defensive ; so as they are friends to friends, and enemies to enemies ; wee need not maruell he should be so bold, as to require that he had desired. From *Dauids* affection we may learne to know our selues, If Gods friends be our friends, we may take comfort to thinke, that God is our friend too. If Gods friends bee our enemies, or Gods enemies be our friends , it is to bee doubted our league is likewise broken which wee had with God : That's for his affection.

From *Dauids* confidence and importunitie , and Gods liking and allowance of it , great men may learne not to scorne to be importun'd by their inferiors. The distance is greater betwixt God and man then can be betwixt one man & another, and yet *Dauid* thought it no incivility to importune God him selfe. *One thing haue I desired, which I will require.*

It's a rule at Court, not to mooue a man againe in a suit, whom we haue lately troubled, I thinke because there's little true friendship there, but he is the welcomest that commeth ofttest to God. And hee that hath beene at him with his *Petij*, may bee the most bold with his *Requiram*. Such is the condition of fauourites, both with God and men. His first blessings are causes of second, and his by-past fauoures inducements to him, and so many encouragements to vs, to call for more. Thus the Prophet pleades, *Thou hast beene my succour, leaue me not*, the ninth verse of this Psalm. A strange motiue it were among men, Sir I haue lately troubled you, but I haue another suit, No, would hee answere, I haue already done well, trouble me no more. But
he

he is the best entertained that comes oftneft to God. He is not new fangled. *Ego Iehova & non mutor*, he growes not weary of his friends. Once his and his euer, to teach vs, when once we put our hands to the Plough, to ferue him euer, and to be fure to make our *Petij* good with our *Requiram*.

Againē though importunity be often waited on with impatience, it's not so in *Dauid*, impatient hee was not, though importunate, so should it be with vs. For *Qua nondū data sunt stulte negata putas?* Blessings are not denied when not presently giuen, sometimes God is not fit, his time to shew his greater glory, is not yet come. Sometimes we are not fit to receiue. Our Prophet knew that with God there was plenteous redemption. And therefore he that said with himselfe *Requiram*, said to himselfe *Expectans expectans*, the beginning of the last verse of this Psalmē, and though he tarry long, yet *Sustine Domine*, the end of the same verse.

So, impatient he was not, yet importunate, *That I will require*. And no wonder if he were importunate, seeing it was but *unum*, one thing that hee ask't, and *unum quiddam*, such a one. And this *unum*, as it's set before, so it passeth through my Text, and euery part of it. He desires one thing, to be in one place, to behold one beauty, and therefore hauing fix't his desires, well he would not change, but to this *unum* would allot all the dayes of his life.

He that makes a sute but once to a friend, though it be somewhat distastfull, will look to speed. *Sampson* suspected himselfe, when he prayed to be heard

at this time only. It implied thus much. It's a great matter Lord, I now desire to be reuenged for these scornes, and the losse of mine eies, with the losse of my owne life, and so many thousands of mine enemies. But strengthen me at this time onely, and I shall neuer on earth make other request, and then God heard him, *Iudg. 16.*

David comes oftner then once, but it's but for one thing, and that *unum quiddam*, such a thing as of all other was most pleasing to God, he could haue deuised nothing for which hee should haue beene more welcome, and yet hee is glad to importune God before he speed. When the Breast is full, the Mother would bee drawne, but she will endure a little paine to heare her childe entreate, or make moaine for it. Doubtlesse it's paine and griefe to God to with-hold his mercies, which he neuer doth but in mercy. If he delay to satisfie his children, euen that delay is another mercy. For if *David* had sped at first, it had beene *unum*, but not *primum*, or if *primum*, not *unicum*; it had beene one amongst the rest, not aboue the rest, whereas the want made it his *unicum*, most deare vnto him, *Finiuit omnes cupiditates, remansit una illa quam petijt*; he had quench't all other desires, so as to delight in them, this onely remained as the ioy of his heart, and the longing of his soule.

Then *V*is *impetrare, aliud noli petere, vni suffice, quia vnus tibi sufficiet*: Set thy heart onely vpon him that's onely able to fill thy heart. Vse other things thou mayest: but lay thy rest vpon this, to serue God.

To those that depend for comfort vpon any thing but this *unum*, we may say with the Prophet, *Isa. 50. 21. You haue kindled a fire, and are compassed about with sparkes, and may not carry lest you burne.* But this *unum* will vpon the point cure all exorbitancies, and coole all distempers. For either it is that, or leades to that, wherein all generations haue beene, and shall be blessed. *Abels*, and *Moses*, and *Iohns* Lambe, were all one Lambe. The womans seed, and *Abrahams*, and *Dauids*, and the Virgins were all one seed. *Dauids* stone that the builders refused, *Psal. 118.* *Daniels* stone cut without hands, *Dan. 2.* *Peters* stone elect and pretious, *1 Pet. 2. 6.* are all one stone. *Jacobs* Shilo, *Isaies* childe, the Euangelists *Iesus*, are all one *Iesus*, without whom we see not Gods beautie. And as *Ioseph* said, *Gen. 41.* both *Pharaohs* dreames are one. So may we say of *Dauids unum* here, and Christs *unum* in *Luke 10. 42.* al's one, and the same *unum*. *Mary* sate hearing, and that was Christs *unum*. *Dauid* would be hearing, for the soule sees by the eare, and so would he behold the beauty of the Lord, and that's *Dauids unum*.

This I gather, a man is esteemed happy that hath that he loues, *Vere autem felix est; non si habet, quod amat, sed si amat quod amandum est*: For many are more miserable by enioying their desires, then if they wanted them. It being most true, that it's ill to loue, worse to loue and enioy that which is ill. And therefore God in mercy denies vs that wee loue, when we loue that which is not good for vs; and in iustice *Dat amanti quod male amat*. So God

heard the Israelites for flesh : but not *Paul* for removing *stimulum carnis*, but *illis dedit ad damnationem*, *huic negavit ad sanitatem*, as *S. Augustine* saith, in a temporall blessing he heard the Israelites to their damnation; in a spirituall blessing he denied *S. Paul* to his salvation.

Then let every man be carefull what he sets vp to himselfe for his *unum*. If it be such a thing as may be spared, let him not over-carefully or greedily desire it. If it be such as is approued, as grace or some meanes of grace, let him not for the want of it be dejected. Let it still be his *unum*, let him not spare to aske it, I say not three times, but thirty times three times, and either he shall speed of that he askes, or he shall speed of that shall be æquivalent to it, either the temptation shall be remoued, or sufficient grace to overcome it.

Then let Courtiers flatter, to get fauour; popular men dissemble to gaine opinion; the ambitious labour to soare aloft, and when they are vp, to keepe themselves on wing; the lasciuious drinke of stollen waters, as being the sweetest, whatsoeuer they cost them, though body, and soule, and all; yea, let all men set themselves to their severall delights. *David* you see desires but one thing, and that one thing without exception, that *he may behold the beauty of the Lord*.

But because Gods beauty is not euery where to be found or scene. *David* takes a sure course, and desires to dwell where God dwels. God dwels in *Zion*, *Psal. 9*. And if he may dwell there, he shall surely see him and his beauty too; for *out of Zion*
 God

God shineth, Psal. 50. 2. And this was it that made his loue so great to the Temple, euen because his honour dwelt there, that appears not onely himselfe in beauty, but makes euery place beautifull where he is, for in the Verse before named, *Out of Zion*, which is the perfection of beauty, God hath shined. So that whether you looke vpon the Lord, or the house of the Lord, there's nothing but beauty in his eie.

Hence is it that what he thought, he cannot conceale. But tells vs sometimes how amiable it is in it selfe. Sometimes how pleasing to him. Euen so pleasing, as he had rather be a doore-keeper in Gods house, then enioy any other honour. Here indeed was his heart. Gods house was his *unum*, wherein he found all other comforts.

Yea, if any affection be more violent in a man then other, here he findes matter for it. How haue men beene transported with that which they call beauty. And this, *David* as you heard found in the Temple; yea, many times the fancies of men make those appeare beautifull that are not: and as the Philosopher obserued, that *Honor non est in honorato, sed in honorante*. So may we truly, that beauty many times is not in *amata*, but in *amante*, for it's his affection makes her seeme so. But *David* iustifies his affection to be well plac't, for the Mistres of his thoughts the Temple is the perfection of beauty.

No more maruell then if the Prophet were in loue, for indeed so he was; and as at another time he professed, *My heart is fixed, my heart is fixed*. So

might he now say, *My heart is stricken, my heart is stricken, and I am sicke of love*; whereof if any shall doubt, looke vpon him as he discouers himselfe in *Psal. 84.* where you shall finde him in the exaltation of loues icalesie. And of whome surely hee seemes to me to enuy the liberty and estate of Birds, in respect of that he was in when he could not come at the Temple. *The Sparrow and the Swallow had built their nests, euen by thine Altars, saith David, but his soule longed and fainted for the Courts of the Lord.* He that before had been the subiect of mens songs. *Saul hath slaine his thousand, but David his ten thousand,* and had all the honour and content which a kingdome, and the grace and speciall fauour of God could cast vpon him, is now brought so low in his owne estimation, that the poore birds cannot build their nests, but he must emulate their felicity, as if vpon that condition hee could haue beene a bird, so he might haue bred about the Temple. So that when he can he frequents it, when he cannot hee desires it, and as a boone, the granting whereof had bin the summe of all blisse, he requires but this one thing, and while he obtains it, he looks and holds vp his hands towards it, *Psal. 28.* And as the woman by touching Christ got vertue out of him; so doth he, as after the Prophet *Daniel, Dan. 6.* by setting his face to that quarter where the Temple stood, fetch force of affection and zeale in his prayers to God, and in a holy dotage (I speake it with reuerence) ouer the Temple, as ouer some chaste Virgin, whom he had chosen for his Spowse, he longeth, and fainteth for her, and that so impotently,

as

as if all that were neare her, though vnreasonable creatures, exceeded him in the truth of all reall perfect contentment.

Might he then haue the liberty that Sparrowes and Swallowes haue, how would he vse it; surely euen as the Birds doe. The Sparrowes-house should be his, and hee would build him a nest with the Swallow. For he would not call in, but dwell there.

God saith, my habitation is in *Zion*, and *Dauid* prayes that his habitation may be there too. So that vnlesse God depart from his Sanctuary, *Ezek. 8.* *Dauid* will dwell in it. It was said of the Centurion, *Christus non intravit tectum sed cor.* So may we say of *Dauid*, *Christus intrauit cor Dauidis*, and that made him so desirous, *Habitare in tecto Dei.*

Foxes to their holes, Lions to their denes, Birds to their nests, Fishes to the Sea, Beasts to the fields, Children to their mothers, Schollars to their studies, Tradsmen to their shops, Merchants to their ships, Wantons to their chambers, Rich men to their chests, where their treasures, and their heartes are, all men to their delights. *Dauid* would bee at the Temple. This is the object of his thoughts, the Theater of his delight, the ioy of his heart, the Center about which all his desires were turned, for he would not dwell there, but as if it were the body and the soule, hee would neuer part, for there hee would be all the dayes of his life.

He had sought it with importunity, and if hee may speed, he and the Temple will neuer be seuer'd. He that so importunately desir'd it, had experience, how pleasing a thing it would bee to enioy it, how grieuous to want it.

Carnall

Carnall men cannot relish spirituall contentments, they are foolishnesse vnto them, till they be thoroughly acquainted with them. For this is the difference betwixt heavenly & earthly pleasures: In earthly pleasures, you shall euer find it true, that *Vilescit adeptum, quod accendit desideratum*, Those things we hotly pursue before wee get them, sped once, we contemne, and *Qui satietati occurrit, satietatem incurrit*, we are satiated with that which we tooke as a medicine against satietie. But its not so with spirituall pleasures. Before we haue them wee neglect them. Get them once and we loue them a life: so that temporall pleasures are slightly regarded after, spirituall before we enioy them. Before we enioy temporall pleasures wee are madded, not after; after we haue tasted spirituall pleasures, wee more pursue them, not before. This of the Prophet was a spirituall contentment: and a contentment it must needs be to behold beauty, and a spirituall contentment to behold the beauty of the Lord; therefore would he keepe it all the dayes of his life.

And well was this added to behold the beauty of the Lord, for there are many that dwell there, and yet neuer behold his beauty whilst they are there. As forward they seeme as *David* to come to the Temple; but that's the end of their *Petij*, they desire to be seene there, they care not to see God when they are seene there: for many come for many respects, and for the most part they finde that they come for. He that comes not to see the beauty of the Lord, shall neuer be cheer'd with the sight of it.

Some come to gaze, some to walke, some to meet
their

their acquaintance, some for fashions sake, some for feare of law, the gospell cannot draw them, some to spy a fault, some to pick a quarrell, and some perhaps for worse : I haue heard trauellers say, that in *Italy* many loose matches are made there. But *Dauid* farre otherwise comes to behold the beauty of of the Lord. And this is the last part, but the first spheare, by vertue whereof all the rest moue, and as the Iewes spoil'd themselues of their garments, to entertaine Christ, *Matth. 21.* so doth King *Dauid* here spoyle himselfe of all the desires of his heart, of all the contentments of his life, for this one boone, that he may behold the beauty of the Lord.

Some translate it *Voluntatem* so the old translation, and it may beare it well enough, but then it must be *Evangelica* the good will of God, the beames of which beauty we may behold by that light in the first to the Ephesians at the fift verse, *Who hath predestinated vs to be the adopted through Iesus Christ, vnto himselfe, according to the good pleasure of his will,* and well might this be his meaning, for it followes in the ninth verse of this Psalme, *O God of my saluation,* for therein is the good pleasure of his will manifested vnto vs, to this are we adopted, to this predestinated, that we may be saued : in which forme whosoever beholds God, will not long for another beauty.

Others translate it, *Voluptatem, delectationem, amoenitatem, pulchritudinem,* all things much set by, and yet to be set by as of no estimation, not once to be lookt vpon in respect of that which *Dauid* beheld, for he that made the eye shall not he see, and

he that made beauty, shall not he be beautifull?
 I; but *smoke goes out at his nostrils, and a consuming fire out of his mouth, Ps. 18. 8. The Mountaines tremble for him, and the Hills melt, and the earth is burnt up at his sight, Nah. 1.* how then saw David beauty in his face? True, But as wee read in the ninety Psalme, as a man feareth, saith David, so is Gods displeasure: so may I say as a man beleeueth & loueth, so is Gods good pleasure, *Voluntas Domini*, hence our Sauour, *according to your faith be it vnto you, Matth. 9. 29.* and according to your loue so is Gods beauty, for iust as we stand affected to God, doe we behold God reflecting vpon vs, *Ille placet Deo cui Deus placet*, he pleaseth God that's pleas'd with God. This beauty and this pleasure and delight which the Apostle Saint Paul tooke in God, was it that made him esteeme all things dung in respect of him, so was he taken with this beauty. This was it that made our Prophet breake out in the 42. Psalme *As the Hart brayeth after the riuers of water* (when he is pursued by the hunters, and is ready to fall downe, as a prey before the dogs, by reason of his thirst) *so my soule panteth for thee O Lord, to appeare in thy presence; yea this beauty was it that mou'd him to make that challenge and protestation. Whom haue I in heauen but thee, and I desire nothing in the earth with thee, Ps. 73.* Not onely nothing about him, but nothing with him. His flesh may faile, & so may his heart, yet so long as he may looke vpon this beauty, *Thou art* saith he to God, *the strength of my heart, and my portion for ever, the* 26. verse.

Yea

Yea from the sight of this beauty was it, that the Apostles flesh did in a sort faile, that it did not faile, for he desired to be dissolued, and to be with Christ: and the Church in the *Cant.* was so farre rapt in this contemplation of this admirable heavenly beauty, which she saw in our blessed Sauour, that impatient of delay, and as she after professeth sick of loue *Cant.* 2. she requests in the first of *Cant.* *Let him kisse me with the kisses of his mouth.* And now saith Saint *Augustine*, *Aliud desidera, si maius, si melius, si suauius inueneris*, if hauing felt such pleasure such delight, if hauing seene such comeliness, such beauty, as the good pleasure of the Lord, manifested vnto thee in the forme of a Sauour, and bringing saluation vnto thy soule, doth represent vnto thee, goe to and loue something else, if any thing be greater, be better, be sweeter.

Yet all this while we doe not see him face to face, but once we shall, and know him as wee are knowne. In the meane time this is our comfort, that as S. *Augustine* saith, though we cannot so see him, though there be not here *Potestas videndi*, yet here there is *Gratia promerendus videre possumus*, and though we see him not here in glory, yet here wee see him in grace, and no man beholds him face to face in the next world, that by grace beholds not his beauty in this: therefore our Prophet desires of God in the ninth verse of this Psalme, that since he would so gladly behold his beauty, it would please God not to hide his face from him: *Psalm.* *et non abscondet faciem suam a me.*

Onely let me exhort you, that while you seeke this beauty, and make it your *Primum*, you neglect not

not, deceiuing your selues (as a way to it) to promouue the beauty of the Church and Common wealth, which principally consists in order, and vnitie. For these two make decency, which is beauty; for that which is beautifull is decent, and that which is decent is beautifull, and neither of these can be without order and vnitie. Hence the Apostle as if all beauty were in order, *Let all things be done decently and in order*, 1 Cor. 14. and last.

And indeed order and vnitie, which is nothing but explicite order, are the outward beauty, the beauty of the body of the Church, the inward beauty, or the soules is holinesse, that's it makes her all glorious within. But that beauty wee cannot so well discerne, as beleue; it's onely seene of God because the residence of it is in the heart, and vnlesse we in some measure partake of that beauty, and bee gracious by it in the eyes of God, by being holy as he is holy, he will neuer shew vs his owne beauty, for they must be beautifull themselves in some measure, that enioy such a beauty as his is; therefore the spouse in the *Cant.* 8. 6. would be set as a scale on Christs heart, that if it were possible, the print might not more resemble the scale, then shee her Saviour:

And indeed this is the prime feature, that takes him, this is that beauty that wounds his heart. *Cant.* 4. 9. when we thus looke vpon our Saviour, wee overcome him, *Cant.* 6. 4. for this about all things makes his desire towards vs, *Cant.* 7. 10. and there's no surer possession we can haue, no greater conquest we can make, then by possessing and speeding

ding by the desire of those wee conquer and possesse.

Feare keepes good quarter, but it's onely by the rod; remoue that, and we recoile, but desire yeelds all, and alwaies. If his desire be to vs, we doe overcome him, and all his by that conquest, all his blessings, all his pleasures, all his graces, all his ioyes are enfeofed and estated vpon vs.

Then get holinesse, *the beautie of holinesse*, 1 Chr. 16. 29. for that's it is so attractive, so strong, so preualent.

But whilest you labour for this inward beautie, you must take care likewise for the outward: For though holinesse make her glorious within; yet if we neglect vnity and order, her cloathing will not not be as is fit for the Kings daughter, and for his Spouse that is the chiefeft of ten thousand, of wrought gold and Needle-worke. She may be beautifull, and yet want her ornaments wherewith she should be dressed. And I doubt not, but when our Sauour in the fourth of the *Canticke*, brake out into that admiration of her, *Behold thou art faire my loue, behold thou art faire, thine eyes are like the Doves*; and so passeth to her haire, and her teeth, and her lips, and her necke, and her breasts; hee tooke pleasure euen in these outward ornaments, of Order and Vnity, which are nothing else but vnanimity and vniformity. And in expresse termes we haue order, which is vniformity, when he compares her teeth to a focke of sheepe in good order, the second verse of that Chapter, there's vniformity. And when a multitude of men like haire

on a Virgins head, are well set, the first verse, and are all like one entire body, there's vnanimity. When the Churches lips are like a thread of Scarler, there's vniformity. And when her talk is comly, both in the third verse, there's vnanimity; for where it's crossing, there's no vnity.

This is her necke built for defence. Let the holy Church of God be beautified, and guarded with vnanimity, and vniformity; and they will be to her as a thousand Shields, and as all the Targets of the strong men, *Cantic. 4. 4.*

I must confesse, that of late whatsoeuer our inward beauty hath beene, we haue wanted the outward, both in Church and state. And surely I see no great cause to hope for amends in the Church, at least in these parts; where, with many, nothing but singularity is accounted sanctity; whilst men hold of this man, and of that man, of this Church, and of that Church, and yet by no reason, by no authority can be brought to see that they are carnall; though the Apostle concludes against them strongly as conuincd, when one saith I am *Pauls*, and another, I am *Apolloes*, *1 Corinth. 3.* are ye not carnall?

And for the State, we cannot but acknowledge the diuisions in it, whilst by the practises of some louers of themselves; the Prince hath beene rent from the people, and the people from the Prince, as hath appeared by those distractions in the highest Court, the onely meanes to ingratiate Prince and people, one to another. When the bed entertaines iarres betweene man and wife, what shall reconcile them?

them? when the mercies of men are cruell, what can soften them? and when the house of Vnity and Order, the Fountaine from whence it should flow, and streame out to the whole Land, is in ieaiousie and combustion, what can the fruit or effect be but confusion? And thus it hath beene, but blessed be God, that of late hath giuen vs cause to hope for better things, and that God that put it into his Maiesties heart to call a Parliament, so blesse it, and continue peace and vnity in it, as with one heart, and one hand they may ioyne againe the enemies of Religion, and the State, to the glory of God, the honour of his sacred Maiestie, and the safety of his Kingdomes.

What if hitherto the cloudes, and stormes of contention haue intercepted those rayes of comfort, which otherwise might haue cheared vs, and made vs strong against all forreine assaults & feares, and haue enabled vs to haue supported the weake hands of our confederates and allies, that haue fainted vnder the burthen of the common enemy. Yet let vs not be discouraged.

It's Gods method many times in matters of moment to proceed by contraries. Thus he began. So was *Eue* cursed before she had the promise of blessing. Thus he went on. So was *Sarabs* wombe dried vp, before he made it fruitfull, *Gen. 18*. Yea, thus hee continued. So hee made *Ioseph* a bond-slave, before he brought him to honour. And hee must himselfe in a Basker (a leaking Boat God knowes) be cast into a Riuer, *Ex. 2*. that must carry Gods people thorow the red Sea. Could any thing
be

be more crosse, then to thinke that that childe, that in a basket was ready to sinke, should carry so great a people through a Sea, and yet dry-lood. You see in my Text, *David* longs, and faine, and prayes, and importunes, and sets his rest vpon it, as his only blisse, before he can be admitted to dwell in Gods house, to behold his beauty. And this is our hope, and I am perswaded my trust is not in vaine, that God in this course hath beene pleased to make strife and distraction, the ground and foundation of that beauty of vniformity and vnanimity, which shall henceforth commend and grace this Church and State. Thus did our blessed Sauour, out of the infidelity of *Thomas* worke faith: thus did God cause *John Baptist* to spring out of the barren wombe of *Elizabeth*.

And surely then shall we begin to haue assurance, that God hath not forgotten to be gracious; when out of the former seeds of faction and diuision, hee shall cause the beautifull fruits of loue and vnitie o grow. O how good and comely a thing is it for brethren to dwell together, in vnitie; this is it makes vs beautifull, and comely, and commends vs to Gods affection.

Therefore if Saint *Paul* will vouchsafe to entreat those he may command, this shall be it, *That they speake all one thing, that there be no dissention, that they be knit together in one minde, and in one iudgement*, 1 Cor. 1. 10. And if Saint *Peter* will haue one thing remembred aboue all the rest, hee will bring it in, as a parting blow, whereof they must take speciall knowledge, *Friends bee yee all of one minde*

1 Pet,

1 Pet. 3.8. and in the second to the Philippians, after he had contested with them, and conured them, by whatfoeuer was deare vnto them, *if any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion and mercy,* what of all this? *fulfill my ioy.* This was the vtmost of his ambition, the period of his desires; wherein would he haue his ioy fulfilled? what would doe it? *That yee be like minded, hauing the same loue, being of one accord, and of one iudgement.* And what was the end of this his serious importunity? that nothing be done through contention, or vaine glory, which are like the breaking in of waters, that cannot be staied.

If God haue beene long angry with his people, and once begin to be reconcild, why then, *They shall be my people, and I will be their God, and I will giue them one heart, and one way.* Ier. 32. yea this was our Sauiours prayer last before his passion, as Saint Iohn records it, *that they may bee all one,* Ioh. 17.

Euen so Lord Iesus, let vs be all one, in our affections and deuotions, *that with one mouth we may praise God,* Rom. 15. all one in iudgement, that wee may proceed by one rule, both in things pertaining to Religion, and gouernment Ecclesiasticall, and by one rule, in ciuill matters, and things pertaining to the common good and the maiestie and honour of the King and State. That this whole Kingdome being as a Citie that is at vnitie in it selfe, nay, as one family, nay if it were possible, as one heart, wherein reason season'd with religion, gouernes, and commands, like a iust and a potent King, and the affecti-

on's yeeld obedience, like so many humble faithfull,
dutifull subiects, the whole Nation, may be a Nation
after Gods owne heart, and with confidence say
with the Spouse in the *Cant.* *My well-beloued is mine*
and I am his. So shall we enjoy Gods beauty, and
he take pleasure in ours. So may the temporall
fruit, by the mariage of King and people, in a hap-
py bond of loue and vnitie, be anew brood of King-
domes, for men and women being married beget
men and women like themselves. But Prince and
people happily ioyn'd, if they beget, it must be king-
domes like themselves by a new propagation and
enlargement.

So shall the spirituall fruit be such, by this beaute-
ous coniunction, that so many of vs as are thus ioyn-
ed, shall be his children, and adopted for heires, & e-
uery heire a King to reigne with our blessed Sauour
Iesus Christ, in the Kingdome of his Father; which
the Lord grant, for the same his deare Sonnes
sake, to whom with the holy Ghost
be all glory and praise

for euer and

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